

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Nov. 13—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 7.
Evening—Amos 5 or 9; John 3, 22.

Nov. 20—Twenty-fifth Sunday after Trinity.

Morning—Micah 4 and 5, to 8; Hebrews 12.
Evening—Micah 6 or 7; John 6, 41.

Nov. 27—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 1, to 22.
Evening—Isaiah 2, or 4, 2; John 10, 22.

Appropriate Hymns for Twenty-third and Twenty-fourth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 316, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

Peace.

We had prepared an article upon the meetings of the peace societies, winding up with the reflection that it required a stronger power than any earthly one to be able to judge correctly in international quarrels, and to be strong enough to enforce such judgment. Suddenly we have the firing of the Russian fleet upon the English fishing vessels; and what recks the world of peace pratings. The old saying is repeated which we quoted recently of the sound of cannon which disturbed a peace meeting fifty years ago, "These are the real peace-makers." In the midst of passion, one pathetic figure is forgotten, the Emperor of Russia, the man who in all

the world most ardently desires peace and the happiness of those subjects of his who embroil him in war and rumours of war.

The Kingdom of God.

Every year, on the approach of the Advent season, we should fix our thoughts on "the Kingdom of God." The cry of the prophet who prepared the way for Christ was, "Repent ye, for the kingdom of heaven is at hand." The thought that fired his soul was the thought of "the Kingdom," and he, therefore, called the Jewish nation to repentance. When Jesus began His ministry He went up and down the land, preaching in every synagogues, "the Gospel of the Kingdom." When He rose from the dead He was still talking of the same subject. The Church gives due prominence to this subject by selecting the story of Christ's triumphal entry into Jerusalem as a King as the Gospel for the first Sunday in Advent. Any preaching or teaching that drops "the Kingdom" out of sight departs widely from the preaching of Christ and the teaching of the Church.

Scripture Lessons.

The name of Dr. John H. Vincent is familiar to all at all acquainted with Sunday School literature, and we are glad to get such an excellent condensation of parental duty in respect of Sunday School lessons from him as the following in the course of a short article in the Outlook: "The Sunday School is not, never was, never should be, never can be, a substitute for the home training of children. To frame a Sunday School lesson system on the theory that the Sunday School is a substitute for home would be disastrous to both institutions. In the review of Bible themes (and a 'review' is just what Sunday School must be), and in the more careful and critical study of them in the Sunday School class, the pupil has the advantage of another and a new putting of what he already knows, or about which he already knows something. This feature of recognition, if I may call it that, is of great value; and this feature is increased in effectiveness when the same topic is studied through any given week by all the members of the family, is the theme of family prayer and of casual conversation."

Professor Finsen.

In all the pictures of Professor Finsen which have appeared in the illustrated journals lately, the face, keen, grave, and intellectual, never suggests the lone martyrdom of suffering which was his lot, and despite which his work was done—not suffering with joyous intervals of freedom, as with Stevenson, to whom he has been compared, but steady, grinding pain without hope of betterment. His versatility is shown by various inventions of a practical kind, but his first appreciation of the power of light upon living organisms seems to have been gained in early manhood in Iceland—that fairy-land of light and dark effects. He met later with a pamphlet, written during the War of Independence, noting the fact that smallpox patients kept in the dark recovered with fewer ill effects. As if time pressed, experiments went on rapidly—the first patient was cured of lupus; within a year, by the aid of friends and of the Danish Government, Dr. Finsen was able to begin a regular course of treatment, and since 1896 over two thousand patients have been treated at the institute in Copenhagen. Withal he had but found the key and opened the door of a wonderful heritage—a heritage which, as one writer pleads, needs the development of money as well

as of brains. Of money first, perhaps, that as many as possible may be relieved of suffering. A poor man, Finsen devoted the greater part of the Nobel prize, awarded to him last year, to the work of his institute. The Queen of England and other crowned heads of Europe chanced to be the guests of the King of Denmark when the life of suffering and achievement was ended at the early age of forty-three, and joined with him in rendering the last honours to a man whose intellectual force and unflinching courage seem almost more wonderful than his discoveries.

The Scottish Ecclesiastical Troubles

Are apparently only beginning. The conferences between the two bodies resulted in nothing, and consequently the usual formal order was made by the court, putting in force the judgment of the House of Lords. Apparently the old remnant of the Free Church is gathering force, but it is a small body compared to the united Dissenters who have adopted an opposition to an Established Church. Evidently Parliament is to be asked by the larger body to interpose, and to hand over to it the assets which have been declared by the highest court to belong to the smaller one.

Scottish Unity Movement.

While this deplorable strife is rending one of the Presbyterian bodies, we rejoice to read that on the 11th October was held the first annual meeting and conference of the Christian Unity Association for Scotland. At the public meeting Canon Ellis gave a brief sketch of the various steps which had led to the formation of the Association. It was in the year 1899, he said, that a few clergymen of the Church of Scotland, the Free Church, the United Presbyterian Church, and the Episcopal Church met together in private to consider how best they could promote the cause of Christian unity, and as a result of those meetings a conference was held in January, 1900, at which a resolution was adopted to the effect that it was desirable to set apart one Sunday in the near future as a day of public prayer and intercession on behalf of Christian unity in Scotland. A hopeful sketch of the progress of the society followed, and a deserved acknowledgment of the debt of gratitude to the primus, Dr. Wilkinson, Bishop of St. Andrew's, to whom the association really owed its origin. The association was formed in January of this year, and its aims are defined to be generally: (1) To maintain, foster, and as far as possible express the consciousness of underlying unity that is shared by many members of the different Churches in Scotland; (2) to promote understanding and co-operation in Christian work generally, and particularly in dealing with those special practical problems which from time to time face the Churches; (3) to remove or abate doctrinal and ecclesiastical divergencies by frank and confidential discussion of historical and theological topics. The address of most popular interest at the present time was that of Sheriff Guthrie, who said in the course of it that it was a curious fact that the great cry, the shout for unity and union, came from the laity, but that when any steps were taken to carry it out they were immediately told that it was a mere ministers' movement. If that statement were true, then he said, "Shame on the laity." They all felt that that society had a place and a work to do. The idea that when a difficulty arose between Presbyterian Churches there should be quite unanimous delight in the notion of an Episcopalian being brought in to settle that difficulty showed certainly a very remarkable change of opinion; and, further, the notion that in a dispute between two dissentient

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